

VOL. IV.

THE

NO. 9.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

SEP.,

1860.



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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

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CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

THE American Missionary.

(MAGAZINE.)

VOL. IV.

SEPTEMBER, 1860.

NO. 9.

AMERICAN MISSIONARY ASSOCIATION.

MENDI MISSION.

LETTER FROM MR. DODGE, June 11.

I can write you but briefly by this month's mail. Through the great goodness of our Heavenly father, we are all in the enjoyment of comfortable health though during the past month sickness has prevailed in our house more than usual. * * * Four of us have now passed through our first fever safely here, it would seem therefore that this is by no means a bad place for a person to acclimate. I would of course, not leave out of view, the medical treatment we received during this critical period, and especially would I acknowledge our dependence on Him in whose hand our breath is, and whose are all our ways.

May 23d. It was my privilege to accompany Bros. Burton and Claffin on a tour up the Jong river as far as Welah, at which point navigation is interrupted for a considerable distance by rocks. * * * The chief object of our tour, and especially on the part of Bro. Burton, was to have an interview with the chiefs at several of the towns on the river, relative to the war which Sissiwuru is threatening to carry into the country. Of the apparently favorable results of these interviews with the several chiefs, Bro. Burton will no doubt inform you.

The attendance on our meetings at Good Hope, is about as usual, but we greatly need the presence of that spirit

whose office it is to convince of righteousness and a judgement to come.

JAMAICA MISSION.

Rev. Mr. Wolcott wrote June 13.:

"I know you are inquiring 'Watchman what of the night.'" I wish I could give you indisputable evidence that the night is fast passing away. From what we observe in our neighborhood, and from what we hear from other parts, I do think we may say the day dawneth. There are some unmistakable signs of improvement. Very much that is lamentable and reproachable still remains, but no candid, thorough observer can speak of Jamaica now, otherwise than hopeful. If the year 1860 passes as it has commenced, it will be distinguished for a very general movement of the people in the right direction. There may be no general and marked "revival of religion" so called tho' we would fain hope for one, but there will be a higher order of religious development. Education is being more highly prized and sought; and beyond all question, the spirit of enterprise and industry is greatly increased and much more general. The people are cultivating for themselves much more largely, are supplying themselves with more and better material, are living better, and everything seems tending to a higher civilization; merchants, especially dealers in implements of husbandry, are selling more goods.

"It is said the people are lazy and won't work! I can't say there is *no* truth in that; but I can say that, somehow, they contrive to buy, and pay for, not a little for their personal comfort. * * People who suppose the negroes are more miserable now than in slavery would be somewhat surprised by a just comparison of their bill of fare now and in slavery."

Rev. Mr. Venning writing from the Chesterfield station in June says:

"I have lately gone through the church under my care seeing and conversing privately with each individual. On the whole I have been cheered by what I have in this way learned of the inward spiritual life of my little flock." Some of the members of his church are native Africans.

"These (he says) are some of those who were brought from the Guinea Coast during the old slave trade. Having learned the word of God although imperfectly, from the scarce opportunities which existed in the old times, when the true light was put under interdict; and having done and suffered not a little for the Gospel's sake, many of them become the main stays of the missionaries in after times, and until this day there is a sprinkling of those worthy souls in all our churches. There is another class of those old Guinea people, whose former history was outwardly similar to those just mentioned, but who have not stood the test of time, and the increase of knowledge. Some of them cling to old heathenish superstition, and others having probably never tasted the sweet kernel of Gospel truth, seek their portion in this world and are among the chief of the avaricious class of professors.

"There is yet another class of Africans scattered through the Island, some of whom are under my instruction, but not in the church, who were captured from the slave ships and brought here, not as slaves, but blessed be God, as freemen. They were landed on our shores in the character of emigrants, whose services the planters

and others secured under certain conditions protective of their liberty. In this way several were located at Hermitage and used to attend chapel. (Mr Venning regards this as a very unpromising part of his field but, he adds), We continue to labor among them notwithstanding, for we may benefit their children, and some of those who have come here at later times. We send some of the most intelligent of our church members, by two and two, alternately, to hold meetings among them on the Sabbath, and hold Sabbath school for the children. I go occasionally myself."

EMANCIPATION IN JAMAICA.

Under the above caption, the N. Y. Times for July 20th, contained another letter from their correspondent in Jamaica, from whose letters we have sometimes quoted. This letter is devoted to the comparative cost of slave and free labor, and the results of each. In it the writer clearly shows that the depreciation that occurred in Jamaica after emancipation, and the diminished amount of exports, is not at all due to emancipation, but to causes entirely distinct from that; the two most noteworthy being that the greater number of the subsequently abandoned estates, were insolvent before that; and the removal of the protection to sugar which the planter had enjoyed, made it entirely impossible for him to cover up his bankruptcy any longer.

The writer again vindicates the freed people from the charge, so often brought against them by interested parties, there and here, that they will not work. He says:

Now, Barbadeos is a living proof that the negro does work under a free system, and if Barbados was an exceptional case in that bare fact (which it emphatically is not,) it would have been the simple duty of the governing classes in other colonies to imitate as closely as possible the successful example of the sister island, and by increasing their population—if want of population was the sole defect—elevate one to the prosperity of the other. I do maintain, without any hesitation, that the Creole of Jamaica works as

diligently as the creole of Barbadoes, but with this difference: that the former works for himself, while the latter works entirely for a master; that the work of the one is more profitable, because it is well directed and economized, while the work of the other is less profitable, because it is ill-directed and wasted. It was to demonstrate these truths, and not with any desire to rake up old grievances against the planting interest that, in former letters, I endeavored to explain the causes that have so greatly reduced the laboring force on Jamaica plantations under a *regime* of Freedom. That force, at no period in the Island's history, was equal to the demand, and when, after emancipation, the planters, under a heavy pressure of debt and misfortune, attempted to coerce their liberated slaves to work for them on illiberal terms, it is not surprising that so large a proportion of the laborers abandoned the estates and entered upon the new path of industry and independence that freedom had opened to them. If they had acted differently, they might have been justly condemned as men unable to appreciate the blessings of liberty, and averse to moral and social improvement; for their progress in this respect—their superiority over the small remnant of laborers who still constitute a permanent force on the estates is so marked, that even the most prejudiced cannot fail to recognize it.

The obstinate determination of the planting interest to pursue the old system of management—to regard their laborers as serfs in whom every spark of ambition should be quenched—has been attended, I am convinced, by the worst consequences. The aid of settlers is still steadily refused for the cultivation of the cane, except it be given in the particular way, and at the particular time that the planters ask for it. If the settler is looking after his yams and plantains during the week or month that the planter requires his services—if he is selling his produce at the time, or enjoying his Christmas holiday, or in any other way making practical use of his purchased independence, he is denounced as an idle, worthless vagabond. Mention the Metairie system to a Jamaica planter, and he will think you a fool, or intimate, perhaps, that you mean to insult him. He refuses to co-operate in any way with a people who will admit no more his patriarchal authority, and will recognize no longer his right to command their services whenever he pleases, and at any disadvantage to themselves. But, more than this, the labor that he can even now obtain, the Jamaica planter neither economises nor takes any trouble whatever to retain. He himself aggravates and increases the scarcity of labor that at all times existed in the island, and never so greatly as at the present day. He practically ignores all the mechanical and agricultural improvements of the century. Except in the one particular of steam, introduced at the last hour, his mode

of cultivating and manufacturing sugar is the same now as it was in the year 1800. He rides his worn-out hobby in spite of the demonstration of scientific men that, from the present amount of land in cane cultivation, with slight additional labor or expense, one hundred thousand instead of thirty thousand hogsheads might be annually produced.

SLAVERY IN AFRICA.

The July number of the "*Colonization Journal*," Md., contains a part of the journal of James L. Simms, during a tour through the countries of the Dey, Goulah, Pessah, Barlain, and other tribes, from which we make a few extracts.

Suspension Bridges.

They are constructed in the following manner:

First, on both banks of the river, opposite each other, is erected a butment eight or more feet high, and about five feet wide; next, a layer of vines, the bigness of a man's finger, is stretched across from one butment to the other as tight as they can be drawn, and made fast. Other vines are then interwoven in this layer, which forms a sort of net-work—this is the floor. A number of vines are then firmly bound together and stretched across for hand railings; vines are then tied, about an inch apart, all the way across to one of the railings, and carried under the floor and tied to the other railing. The same materials are then interwoven in the sides in the same manner as in the floor. The bridge is now formed. Lastly, strong vines are suspended from the trees (a place where there is a number of large trees is always picked out) on either side of the river, and both sides of the bridge, to the railings. Thus the bridge is strongly supported by the butments and the suspending vines from the trees, and will bear the weight of as many persons as can crowd themselves on it. They generally last, with a little repairing, from three to four years.

Slavery.

Slavery exists in Barlan, but in the most modified manner; the master and slave labor together in the field during the day, and sleep together on the same mat at night; the slave calls his master father, and if the children of the master be younger than the slave, they must call the slave father; nor is any man allowed

to call a bond-man a slave; he would be made to pay for it. The slave has a voice in all palavers as much so as the richest man in the country. Another beautiful trait in the character of these people is, that they will not make slaves of their own people.

A Secret Society.

He then gives an account of what he calls the "great Mama palaver." The Liberians first regarded it as a league of the natives, against the colony. It is now found to be a secret league of the interior tribes, to protect their trade with Liberia from the rapacity of the intervening tribes. It was established by "Mama" a Bousa prince, and soon became very popular; people came hundreds of miles to join it.

The writer says;

To show the intentions of the interior natives in getting up a secret fraternity, I will present to the reader some of the leading oaths that every man is obliged to take before he is allowed a voice in the 'Mama bush.' First, the man must swear that every Mama's cause shall be his cause—and that he will defend a brother Mama, if it is necessary, unto death; and that he will use all his influence in opening a road by which the interior people may have intercourse with the Liberians. Beside the oaths above mentioned, no two tribes or men who are Mamas can fight. Mama became the watch word; and a sort of masonic sign, which nobody but a Mama man knows, is now a protection to a member of the league amongst all the people living beyond the Dey country. * * * Every king who becomes a Mama man is obliged to admit all in his dominions who wish to become members—free or slave; and yet nobody can hold a Mama man in bondage. Consequently, thousands and thousands of slaves have been made free men, by the institution of the Mama.

EASTERN AFRICA.

Messrs. Ticknor and Fields have published the "Travels, Researches and Missionary labors of Rev. Dr. G. Lewis Krapf, for eighteen years a Missionary of the Church Missionary Society, (Eng.) in Eastern Africa." From the extracts which we have seen from this book, in the N. Y. Tribune and the Evangelist, we see that it

furnishes valuable additions to our knowledge of that country.

Dr. Krapf commenced his labors at Adowa, in Abyssinia. After remaining there about a year, he determined to penetrate to Shoa, a "Christian kingdom on the Blue river, on the western portion of the Ethiopian highlands, the Governor of which had expressed a desire to have a visit from European Missionaries. The population of this kingdom, Dr. K. estimates as being over a million. It has a fertile soil, an excellent climate, and has for a long time enjoyed domestic tranquillity. The mass of the population are connected with the Coptic church, though there are many Mohammedans in the Eastern part, and some tribes of heathen Gallas in the South, under the government of the ruler of Shoa. The Coptic patriarch in Egypt nominates the chief Bishop of Abyssinia, by whom the priests and deacons are ordained. The candidate for ordination must be able to read, and to repeat the Nicene creed, upon which the bishop breathes on him, makes on him the sign of the cross, and gives him his benediction. Monogamy is established by the church, yet polygamy is common. The King has five hundred wives, and claims any one whom he desires. Slavery contributes also to demoralize the people. and in general little attention is given to the precepts of morality or to practical religion.

Dr. Krapf seems to have been most interested in the "Gallas," a people, south of Abyssinia, whom he thinks 'destined of Providence, after their conversion, to have a very influential mission in behalf of their country. He says of them:—

The name "Gallas," in their own language, means immigrants, and has been given them by the Arabs and Abyssinians. They call themselves "Orma," or "Oromo," strong or brave men; and their language they call "Afan Orma," the mouth of the Ormas: so, as the Gallas have no general name to indicate their nationality or its seat, I propose to include both under the designation of Ormania.

In general the Gallas have a manly appearance; are large and powerfully built,

but with savage features, made still more savage-looking and fierce by their long hair, worn like a mane over the shoulders. They are principally of a dark-brown color, by which, no less than by intellectual capacity and teachableness, they are so advantageously distinguished from all other East Africans that the Galla slaves, especially the young women, are much sought after by the slave-dealers, and in Arabia fetch from 100 to 150 dollars each. * * * The weapons of the Gallas are a spear, sword and shield, and they all ride on horseback; even the women gallop beside or behind their husbands; for among them it is considered degrading to go on foot. Rye, wheat, barley, and Indian corn grow in such great abundance in the Galla countries, that for a dollar you may buy almost more barley or rye than a camel can manage to carry. The Gallas occupy vast and noble plains, which are verdant almost all the year round, and afford nourishment to immense herds of cattle. What a noble land would Ormania be if it were under the influence of Christianity and European culture! What a pity that the course of our emigration is not directed to those regions! No doubt the time will come when the stream of European enterprise, which now flows towards America and Australia, shall be exhausted. Abyssinia will then attain the cosmopolitan standing to which it is entitled by its geographical position. Like most savage tribes, the Gallas are great talkers, and for hours together they can make speeches with an expression and play of gesture which is very amusing to a European.

Some travelers have represented the Gallas as a kind of degenerate christians, but Dr. K. regards them as Pagans. The serpent is considered by them as sacred, and they regard it as the mother of the human race. Mohammedanism has made some progress among the Gallas, and the Doctor thinks, if they are not gathered into the christian church, they will fall into Islamism, and in that case, form a strong bulwark against the introduction of christianity into Eastern Africa. Those who have embraced Islamism hold it very firmly.

He gives the following account of the "Dokos," a pigmy race, inhabiting a country south of Susa. Brief descriptions of such races have been before given by African travellers. He says they are no bigger than boys ten years old; that is, about four feet high.

They have a dark, olive-colored complex-

ion, and live in a completely savage state, like the beasts; having neither houses, temples, nor holy trees, like the Gallas, yet possessing something like an idea of a higher being called Yer, to whom in moments of wretchedness and anxiety they pray—not in an erect posture, but reversed, with the head on the ground and the feet supported upright against a tree or stone. In prayer, they say, "Yer, if thou really dost exist, why dost thou allow us to be slain? We do not ask thee for food and clothing, for we live on serpents, ants, and mice. Thou hast made us; why dost thou permit us to be trodden under foot?" The Dokos have no chief, no laws, no weapons; they do not hunt, nor till the ground, but live solely on fruits, roots, mice, serpents, ants, honey, and the like, climbing trees and gathering the fruit like monkeys, and both sexes go completely naked. They have thick, protruding lips, flat noses, and small eyes; the hair is not woolly, and is worn by the women over the shoulders. The nails on the hands and feet are allowed to grow like the talons of vultures, and are used in digging for ants and in tearing to pieces the serpents which they devour raw, for they are unacquainted with fire. The spine of the snake is the only ornament worn round the neck, but they pierce the ears with a sharp-pointed piece of wood.

The Dokos multiply very rapidly, but have no regular marriages, the intercourse of the sexes leading to no settled home, each in perfect independence going whither fancy leads. The mother nurses her child only for a short time, accustoming it as soon as possible to the eating of ants and serpents; and as soon as the child can help itself, the mother lets it depart whither it pleases.

A favorite object of Dr. Krapf was the planting of a line of mission stations all across the continent of Africa, from East to West, and some of his explorations were directed to this end. In 1850 the failure of his health, and other causes, led him to return to Europe, for a short season. In 1853 he was again compelled by ill health to leave his field of labor. In 1855 he attempted to return to his mission, but soon after reaching Africa he became so far exhausted that he concluded his work in Africa was done. "With deep sorrow, in Aug. 1855," he says, "I bade farewell to the land where I had suffered so much, journeyed so much, and experienced so many proofs of the protecting and sustaining hand of God, where, too, I had been permitted to administer to many souls the Word of Life, and to name

the Name of Jesus Christ in places where it had never before been uttered and known."

We regard it as a matter of rejoicing that the explorations of Africa are so much in the hands of christian missionaries. When such men as Livingstone and Krapf open up to the view of the civilized world the interior of Africa, we see not only its mountains, rivers and lakes, its gigantic hills and fertile plains, but its people; and their relation to God and the eternal world are made clearly visible. We rejoice, too, that we are continually reminded of the openness of this country to Missionary labor, and our duty to enter in and evangelise the people in the name of the Lord Jesus. Oh when will the church be as eager to enter such fields, as commercial men are to seek out and enter new markets.

A most interesting letter from Mr. Charles Livingstone, who accompanied his brother, Dr. Livingstone, as Secretary of the African expedition, was read at the recent meeting of the British Association at Oxford. It is dated in last November, and contains the latest communication received by Government from the great traveler. It details the progress of the exploring party up the Valley of the river Shire to its source "in the green waters of the great Lake Negassa."—Curious particulars respecting the various tribes encountered are given, one passage may be extracted as not without a moral nearer home. "The upper-lip ring of the women gives them a revolting appearance, though it is universally worn. They are inserted in a puncture in the lip, and are very large; one we measured caused the lip to project two inches beyond the tip of the nose, and when the lady smiled the contraction of the muscle elevated it over the eyes." "Why do the women wear these things?" the venerable chief Chemisendi was asked. Evidently surprised at such a stupid question, he replied, "for beauty! They are the only beautiful things women have; men have beards, women have none; what kind of a person would she be without her ring ('pehele')? She would not be a woman at all, with a mouth like a man and no beard."

The London Religious Tract Society has voted one thousand pounds sterling, to put a small library of its publications at the disposal of two hundred missionaries among the heathen.

Capture and Sacking of Magbelli, on the African Coast.

OUTRAGE ON MISSIONARIES.

The West African mail steamer *Armenian* has brought intelligence of a wanton and dreadful outrage upon the inhabitants of Magbelli, near Cape Coast Castle, on the morning of the 14th June. The following are the details:

Most of the male population were absent, and only the old and infirm were in the town. The *Pa Suba* was at Ro Masetleh, a town on the Port Lokooh road. The attacking party numbered about three hundred or four hundred men, and for the most part were armed only with cutlasses. They divided themselves into small companies, and assigned different parts of the town to each division, one of them attacking the mission premises, and another the British traders, and thus they were scattered wherever they thought to find plunder. The special objects of attack were the British subjects residing at Magbelli, in revenge for our government having promised, as they alleged, to aid and assist the Masineweralls with arms and ammunition. We regret to say that the barbarous people showed no regard to the persons or property of the missionary party. After having forcibly entered the dwelling, they seized the Rev. Mr. Wiltshire and his wife, and stripped them of nearly all the clothing they had on. One man aimed a blow with his cutlass at Mr. Wiltshire, which, happily, fell short. Another pointed his gun at his breast and demanded his coat, which was, of course, given up.

Mrs. Wiltshire was then seized, tied, and dragged to the water side, and forced into a canoe, with the intention of being carried across the river; but, the canoe being too crowded with prisoners, and not having been caulked, was swamped, and sank immediately on attempting to shove off from the beach. Most happily and providentially a sound of musket shots was at this juncture heard in the distance. This proceeded from a few Sierra Leone traders and others from Rogbungton, who were coming to the rescue. The Kossoshs at once left their prisoners and retreated, but not without some loss on their side. Mrs. Wiltshire was left tied in the bush, and, after some moments of anxious suspense, was rescued from her perilous position by a Sierra Leone trader. In the meantime other parts of the town had been given up to plunder. Mr. Thensted, an English trader, was robbed of all his goods, and had his shirt stripped from his back, but happily escaped from his captors and from further personal indignities. One of the mission boatmen, named Bucknor, who was ill at the time of the attack, was cut across the stomach and killed. A schoolboy, about eight years old, refusing to leave the mission yard and go with the Kossoshs, was killed on the

spot, his head being severed from his body. Another of the school children, a little girl, was drowned, along with many others, in a canbe, which, from being too crowded with prisoners, filled and went down with all on board. The precise number is not known. The most painful feature of this whole affair has been the attack upon the mission party. Hitherto both sides in this civil war had agreed, it is said, to leave the mission unharmed. But in the hour of excitement, with hopes of great booty, and probably maddened with drink, it is not possible to restrain the ungovernable passions that rage in the breast of a savage; and, of all the tribes in our neighborhood, the Kossohs enjoy an unenviable notoriety for unmitigated barbarism.

On this occasion, each one seems to have acted for himself. The sole object was plunder. Had there been anything like a plan, or the least concert in their operations, we believe most of the people in Magbelli would have been made slaves of, and carried into the interior. As it is many of our traders have been caught and taken away. For the present, but we hope only for the present, an end has been put to the operations of the Church Missionary Society among these treacherous heathens. We are not at all discouraged, as dangers and difficulties only spur on the Society in their labor of love. We are not aware what the colonial government intend doing, and we are not sure if they can do anything at all. We would, however, remind them of the old saying, "It is not good to bark when you can't bite." Common report attributes the suddenness of the attack by the Kossohs into revenge for the long-talked-of interference of the government and the employment of Saddu, to whose delay in making his appearance the present difficulty, it is said, owes its origin. — *West African Herald*.

THE WAR IN SYRIA.

The war of the Druses, aided by the Turkish authorities of many places, against the Christians in Syria, is probably near its end. It is said that peace has been secured between the Maronites and the Druses. Very many towns and villages, inhabited mainly by Maronite Christians have been destroyed. Some letters from Protestant missionaries in Syria attribute the commencement of the outbreak in part to (Catholic) Christians and their haughty bearing towards the Druses.

Rev. W. A. Benton, writing to the New York Evangelist, from one of the villages of Mt. Lebanon, says :

"The principal causes of the present war between the Druses and Christians of Mount Lebanon, are partly from the old system of mutual retaliation; partly from the continued oppressions of the Christians, and the impossibility of obtaining any redress from government; the consequent challenge of the Christians for the Druses to give them a day or opportunity to fight, and their ready acceptance of the challenge, and the arbitration of the sword; and especially from the unbridled passions and lusts which war in their members. The attitude and arrogance also of the Maronite bishop of Beirut, last year, and of the Greek Catholic bishop of Zahleh, have greatly offended the Druse Sheikhs. And these oppressions, and pride, and consequent challenge, have provoked the traditional renown and warlike energies of the Druses to accept this barbarous appeal to the decision of the sword. * * *

"On the 27th of May, the Pasha (of Beyrout) marched what troops he had and encamped on the lowest spur of Lebanon, north of Hadeth, to oppose the Kesrawan people, who had assembled to march against the Druses. In an hour after he reached his camp-ground, 600 of these Maronites marched insolently past him into Baabda. That night the Pasha sent a deputation to them with a message that he would attack them if they did not at once return home. The next morning they left Baabda and went to Beit Miry, and in the afternoon began the war in that place, and before the dark all Beit Miry was in flames. It needed only this blazing lesson to set all Lebanon on fire, and accordingly the fight raged that night all over the Metu district, and many villages were burnt. The next morning, May 30, the Druses from 'Aleih, 'Aithath, &c., burnt 'Arieya, Khan Jemhur, Baabda, Hadeth, and all the smaller hamlets belonging to them, and Beirut was flooded with miserable refugees. The war thus begun raged all over Lebanon, the Druses everywhere victorious. Before a week was gone, the Maronite power throughout the entire Druse half of the mountains was annihilated."

Rev. W. M. Thompson of Beirut sent to the N. Y. Observer a long account of the horrible outrages committed not only upon the adult christians, but upon the children also, some of whom it is said were thrown upon the points of the bayonets by the Turkish soldiers, into the flames of the burning houses.

He regards the success of the Druses and its accompanying atrocities, as their final and utter distinction, as a body. "Never again, he says, "will they rule over Christians." Non-intervention he thinks is at an end, and the downfall of

the Turkish Government, thro' the influence of France, Russia, England, Austria and Prussia, may be looked for.

The American missionaries he thinks are safe. He says.

"We are furling all our sails, and putting our missionary ship in trim to outride this tremendous tornado. The same has been done by the missionaries in Damascus. We do not expect to encounter any great personal danger, and you must not feel alarmed on our account. There really is no ground for apprehension. Trouble of every kind we have and shall experience for a long time to come, but our troubles are nothing to those of the poor people of this miserable country."

THE TURKS IMPLICATED.—Mr. Jessup, a Missionary of the American Board, writing from Beyrout, says: "The massacre of Christians by the Druses at Sidon was of the same character as that at Cawnpore and Delhi, during the Indian revolt." He also asserts that a majority of the attacking party were Moslems, and fully implicates the Turkish soldiers in the tragic occurrences. He thinks that the French and Russians will now interfere in the affairs of the country, and says that important political changes may soon be announced.—*Boston Traveler*.

MADAGASCAR.—The Queen, notorious as a persecutor of the native Christians, has recently become anxious about the transmission of the crown to her son. Before the son's birth, she had promised to leave the crown to the eldest son of her sister, a bitter persecutor of the Christians. But the Queen resolved to decide the matter in what would be regarded by herself and subjects as the most sacred way. She had two jars filled; the one with earth gathered from her husband's grave, the other with jewels.—She decreed that the two candidates should come into a chamber where the jars were (covered), and that he who should lay his hand on the jar containing the ashes of the departed king, should be the future Sovereign. The result was, that the Queen's own son, the devoted Christian, having chosen that jar, all unconscious of its contents, was immediately recognized as the future Sovereign of Madagascar. His life, ere now, has been conspired against, and it may be so again, but let us hope and pray that the truly apostolic church of Madagascar, which has been cradled in adversity, has furnished so many martyrs, and in spite of an edict of extirpation as determinedly diabolical in its fell purposes as that of Diocletian himself, may find in this Prince, as a future Sovereign of the island, a nursing father and protector.

CHURCH ACTION ON SLAVERY.

A RULE THAT NEEDS INTERPRETING.

In a recent number, we published the final action of the Methodist General Conference on slavery. It now seems that the new rule is capable of very different interpretations, and is *actually* interpreted in two contrary ways by those who supported it.

In reply to Dr. Bond who asks whether the law of slavery permits the holding of slaves without purpose to free them, and whether a slaveholder who shall avow no such purpose, can be properly admitted to membership in the Church?"

Dr. Kingsley replies.

As a personal favor to Dr. Bond, we will answer for ourself; we are not the authorized expounder of the Discipline, but we will answer, "in direct terms," that we think the Discipline, as it now is, will permit, under some circumstances, the holding of slaves without the purpose to free them, and that, under these circumstances, a person can properly be admitted to membership in the Church. There may be cases where emancipation is impossible, or where, owing to circumstances beyond the control of the master, emancipation may be evidently a greater injury to the slave than to remain as he is, and where the master, if he were in the slave's stead, would desire to remain in legal relation of slave; and if these circumstances continue through the natural lifetime of the slave, then the master may be justified in continuing to be the legal owner of such slave; but it is his duty, even under such circumstances, to give unto his servant that which is just and equal. Under these circumstances, the master would not hold the slave "to be used as a chattel," but from an entirely different motive.

In striking contrast with this, Dr Haven says in Zion's Herald.

We rejoice unspeakably in being able to announce that the Discipline of the Methodist Episcopal Church is now so simple on the question of slavery that any intelligent person can understand it with but a few minutes' examination.

Among the things forbidden to all members of the church are: *The buying and selling of men, women and children, with an intention to enslave them.* This is one of the "General Rules," and has been from the beginning.

It has now been authoritatively interpreted by the General Conference to condemn the very principle of slavery, and to approve of it in no actual or possible instance.

The difficulty has arisen from an attempt to word the rule so as to satisfy both North and South, and retain the border conferences, composed in part of slaveholders, in the connection.

Church Action that Interprets Itself.

At the St. Lawrence yearly meeting of the Free Will Baptists, held at Depauville, Jefferson Co. N. Y., June 23d, 1860, the following resolution was passed :

Resolved, That in the opinion of this Conference those churches who admit slaveholders to their fellowship are to a fearful extent responsible for the continuance of slavery in this nation.

At the yearly meeting for Canada West, held at Richwood, June 22d, 23d, and 24th, the following was adopted :

Resolved, That the holding of a human being in slavery, claiming a right to own him against his right to himself, is a sin against God and man a crime against nature, equal in enormity to piracy, polygamy, and highway robbery ; and we can no more recognize any ecclesiastical organization that knowingly receives those guilty of this crime to their membership as a Christian church, than we can an organization that receives to membership, knowingly, polygamists, pirates, and highway robbers.

The Solemn Standpoint.

"I feel," said a truly Christian man, on his death-bed, "how foolish were many of the pursuits which have occupied my gliding hours."

It were well for us to anticipate some of the views which we shall take of earthly things when we come to lie on our death-bed.

What will be our view of the regard for property, which we cherish? It is proper that we should provide for our own ; it is proper that we should be industrious and enterprising in our business ; but our desire for property must not be excessive—must not degenerate into idolatry, as it often does. Covetousness is declared by the Word of God to be idolatry. We should regard with horror the sight of a Chinese idolater coming from the worship of his idols to the communion table. Is idolatry in a professed Christian less sinful than in a benighted heathen?

What will be our views in relation to the amusements we have pursued? Man must have rest and relaxation. His nature requires it. Health, physical and mental, would give way under the constant pressure of labor and austerity. But amusements vary in their character ; some are befitting a Christian, and some are not. Viewed from a death-bed, will not many things which

we have persuaded ourselves to regard as innocent, appear sinful? Will not many things which we have considered wise, appear foolish?

What will be our views of our efforts to do good? Alas, we shall feel that our motives were very impure, and our efforts very feeble. We shall wish we had done more for Christ.

Let us anticipate the views which shall be taken from the solemn standpoint we are approaching, and save ourselves the pain of unavailing regrets.

Is He not a Precious Saviour?

Glorious words these, to which I heard a dying woman respond, not long ago, with a solemn burst of praise : "Is he not a precious Saviour, so great and good, and willing to save all us poor sinners?"

She was lying on a hard bed in the dreary infirmary-yard of a work-house ; and the power of faith and love to create a happiness independent of circumstances, came out with almost startling force in her answer to the inquiry, "You know him, then, and love him?"

"Yes, I do know him, and love him. His presence makes a heaven of this room."

"If you heaped up my bed with gold and silver," she added—"if you could give me the Queen's carriage and horses, and her palace and her garden, and all her beautiful flowers, and health and strength to enjoy it all, I would not take them, if they would hinder me from going home to my Saviour. They talk of the pains of dying ; what will they be to me? They will but hurry me to heaven and to Jesus."—*Author of "English Hearts and English Hands."*

Queen Victoria and the Bible.

It was a noble and beautiful answer of our Queen—the monarch of a free people, reigning more by love than law, because seeking to reign in the fear of God—it was a noble answer she gave to an African Prince, who sent an embassy, with costly presents, and asked her in return to tell him the secret of England's greatness and England's glory ; and our beloved Queen sent him, not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth. She did not, like Hezekiah, in an evil hour, show the ambassador her diamonds, and her jewels, and her rich ornaments, but handing him a beautifully bound copy of the Bible, she said : "Tell the Prince that THIS IS THE SECRET OF ENGLAND'S GREATNESS."—*English Paper.*

American Missionary.

NEW-YORK, SEPTEMBER, 1860.

Special Notices.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

ANNUAL MEETING.

The fourteenth annual meeting of the American Missionary Association is to be held at Syracuse, N. Y., commencing Wednesday, October 10, 1860, at 3 P. M., in the Congregational Church, Rev. M. E. Strieby, Pastor.

The annual sermon will be preached Wednesday evening in the same place, by Rev. Prof. John Morgan, of Oberlin. The official reports will be presented Wednesday afternoon. It is expected that the Lord's Supper will be administered Thursday afternoon, and that the usual seasons for devotional exercises will be had. Several addresses may be expected Thursday evening from missionaries and others.

THE CLOSE OF THE FISCAL YEAR.

The close of the Fiscal year of the American Missionary Association, is near at hand. The account of the receipts and expenditures must be closed by the 14th of September. The July and August number of the *Missionary*, contained statements of the condition of the Treasury, and a brief appeal for funds to enable us to meet our responsibilities. We regret to say that the responses to this appeal, have not equalled our expectations, and the prospect now is, that we shall be obliged to commence the new year under the burden of debt. It is not yet however too late to prevent this, if our friends,

who would greatly regret such an evil, and would gladly relieve us and our missionaries from its embarrassment, will individually and collectively, come promptly to our aid. The monthly concert in September, will be a timely opportunity for this purpose, and we hope the occasion will be improved. If pastors will favor us by giving previous notice of the collection, and its objects, it will doubtless be largely increased. Local collectors having any sum of money in hand for us, should transmit it the first week in September. Individual donors, will give increased value to their donations by forwarding them speedily to our Treasurer.

"THE FIRST FRUITS" OF THE HARVEST.

Among the festivities commanded of God to the Jews was the "Feast of Weeks." It commenced with early harvest, and closed with the grand festival of the Day of Pentecost, at the end of seven weeks. At its commencement, the very beginning of the harvest, before the people had eaten thereof themselves, the first fruits were to be offered to the Lord, "a tribute of a free will offering," according as the Lord had blessed them, a recognition of his Government and providential care over Israel, and their dependence on him for every blessing. At the close of the seven weeks on the day of Pentecost, when the harvest was complete, a new offering was to be made to God, and the festival held with thanksgiving and praise, and general rejoicing.

The day of Pentecost next after the ascension of our Lord, was specially honored by the outpouring of the Holy Spirit, the fulness of which blessing overshadowed the riches and bountifulness of all harvests. A wonder of love and generosity on the part of the Church immediately followed, and the day of Salvation was fairly inaugurated.

The harvest of our country is now in progress, and already is there joy and rejoicing in view of its abundance. How

suitable a token of gratitude would it be, for all who are to participate in its blessings, to make now an offering of the first fruits to the Lord of the harvest, in recognition of His goodness, and for the extension of His Kingdom throughout the earth.

Mr. Wm. E. Whiting has been appointed Assistant Treasurer of the American Missionary Association, and has entered upon the duties of the office. He has for many years been a member of the Executive Committee, is conversant with the affairs of the Association, and in full sympathy with its principles and its objects.

"THE METHODIST."

This is the title of a new and handsome paper, the first number of which was issued July 14. It is published at \$2.00 per year, by Lemuel Bangs, 7 Beekman street, N. Y., under the editorial care of George B. Crooks, D. D., and J. McClintock, D. D.

The ecclesiastical sympathies of its management are sufficiently indicated by its name. Among the reasons given for its publication are, 1. Methodism needs a more comprehensive organ than its official papers can be. 2. A more independent expression of opinion is desirable than can be had in the official papers. 3. It is needed to represent the *conservative* element of the church. "Finally," the editors say, "we start this journal because we wish it; and we wish it, because it is needed. We admit no question of the right to do so."

On the great question of slavery, and the duty of the church in relation to it; to speak safely, "The Methodist" is very conservative. Its editors would probably deny the charge of being pro-slavery.

It contends that, by the late action of the General Conference of the Methodist Church, the restrictions of the Chapter on Slavery were greatly relaxed. This action, thus defined, it says, it accepts "as a finality: it proposes peace on this subject hereafter (so far as the internal strife is concerned): but it will vigilantly oppose the revival of the partisan agitation of the question; and, as the next General Conference approaches,

will be ready to oppose any attempt at new disturbances of the kind."

That is, it will oppose all agitation, in the church, *against* slavery. We doubt whether the time has not long passed by for any successful effort to prevent the agitation of ecclesiastical bodies in relation to this giant iniquity, when practised or allowed by men in its communion. We remember years ago of hearing of the capping of this Vesuvius, in an ecclesiastical organization since rent asunder by it. The dreadful crime and curse of slaveholding exists in our land. Thousands of slaves are held by men and women in the communion of the Methodist churches; thousands of the victims of this oppression are in the same communion, and God will not let that body have peace till it sustains a decisive, purifying discipline against slaveholding, as practised by its own members.

GENERAL ASSOCIATION OF KANSAS.

From the *Congregational Record* we learn that the General Association of Congregational ministers and churches of Kansas held its fifth annual session at Topeka, May 24.

A Committee on Benevolent Institutions reported, recommending that all their churches take up regular contributions, monthly or quarterly, as may suit them best, and that a quarter's contribution be given to each of the following objects:—Home Missions, Foreign Missions, Church Erection, Tract Cause.

The report of the Committee recognizes the liberality of Eastern Christians towards Kansas during the days of her darkest trials, and their own obligations to show their interest in Benevolent Institutions by something more tangible "than cheap resolutions." The following extract contains a thought worthy of general consideration. There are no churches or individuals, however poor, who can afford to be without the feelings and habits cherished by active benevolence:—

It is true, we are weak and poor, and for some time yet must depend upon Eastern aid in sustaining our own institutions. Our contributions must be small, and will ac-

comply with little for the great causes to which they are applied. But the widow's mite is as dear to God as the abundance of the rich, and his blessing can make it equally effective. The benevolent societies of the East may afford to do without our contributions, but *our churches cannot afford to do without the feelings and habits these contributions generate.* Even while we ourselves are dependent on charity, we should be planting and watering those benevolent impulses from which our future independence must come.

From the statistical table we learn that there are thirty-three Congregationalist churches and twenty ministers in Kansas; with a membership of over six hundred, in the thirty-one churches from which reports had been received.

For the American Missionary.

MINISTERIAL FIDELITY.

We have just perused "The History of Methodism," by Abel Stevens, L.L. D., a work full of interest. We have here delineated the characters and services of the Wesleys and the early itinerant preachers of this denomination, and the wonderful success that attended their labors. Their piety, self-devotion, perseverance, and labors, have never been exceeded since the apostolic age, and are worthy the attention and imitation of preachers of the present day. The late J. Erskine Hawes said on his death-bed, "We ministers have not preached the Gospel in its simplicity." These Methodists did preach with simplicity and power, and of course with great success, and we wish our limits permitted a more full presentation of the facts in the case. Modern Methodism is a very different thing, we apprehend, and that denomination, as well as all others, need a new inspiration, a revival of apostolic preaching and labors, a spirit similar to that of John Wesley and his early followers.

John Wesley was a man of small stature, weighed but 130, and his constitution was naturally feeble. Still, by the grace of God, his self-control, his temperance, his method, his economy of time, his industry, his power of comprehending and managing at once the outlines and the details of plans, his genial disposition, his fearlessness, his intuitiveness, his faith, his prayerful spirit, his long and healthful life, enabled him to ac-

complish more than has been permitted to any other man in modern times. The utmost neatness and simplicity were manifest in every circumstance of his life; in his chamber and study not a book was misplaced, or even a scrap of paper left unheeded; he could enjoy every convenience of life, and yet acted in the smallest things like a man who was not to continue an hour in one place; he appeared at home in every place, settled, satisfied, and happy, and yet was ready any hour to take a journey of a thousand miles. In his dress, he was a pattern of simplicity, while an air of neatness was diffused over his whole person.

Wesley was pre-eminently distinguished by the practical energy with which he prosecuted the great variety of his labors. He was perpetually traveling and preaching, studying and writing, translating and abridging, superintending his societies, and applying his great conceptions. He traveled usually four thousand five hundred miles a year, when traveling was quite a different thing from what it is in this day of steamers and railroads, when most of his journeys were pursued on horseback, preaching two, three, and sometimes four sermons a day, commencing at five o'clock in the morning.—He kept the press teeming with his publications; and his works, including abridgements and translations, amounted to about two hundred volumes. He wrote as he preached, *ad populum*. His temperament was warm, but not fiery. His intellect never appeared inflamed, but always glowing—a serene radiance. His maxim was: "Always in haste, but never in a hurry." He generally blew the Gospel trumpet and rode twenty miles before most of the professors who despised his labors had left their downy pillows. One wonder of his character was, the self-possession by which he preserved himself calm, while he kept all in excitement around him.

Like most men who have reached old age, Wesley was careful in his physical habits. His regularity produced a vigor and equanimity which are seldom the accompaniments of a laborious mind, or of a distracted life. Often did he declare that he had not felt lowness of spirits one quarter of an hour since he was born—that ten thousand cares were no more weight to his mind than ten

thousand hairs to his head, and that he never lost a night's sleep in his life before his seventieth year. At the end of his eighty-second year, he recorded: "I am never tired with writing, preaching, or traveling." His congregations sometimes amounted to more than thirty thousand. He preached forty-two thousand four hundred sermons after his return from Georgia, more than fifteen a week. He died Feb. 1791, in the eighty-eighth year of his age and sixty-fifth of his ministry, having passed his long life intent upon extensive services for the glory of the Redeemer and the good of souls.

Wesley taught the itinerant preachers to manage difficulties in the societies, to face mobs, to brave any weather, to subsist without means, except such as might casually occur on their routes, to rise at four and preach at five o'clock, to scatter books and tracts, to live by rule, and to die without fear. He found that some became "nervous" by too little work rather than by too much, and by neglect of their physical habits. He gave them advice on the subject: "Touch no intoxicating drink, or tobacco, eat very light, if any, supper. Breakfast on nettle, or orange peel tea. Lie down before ten; rise before five. Every day use as much exercise as you can bear, or murder yourself by inches."

He advised his itinerants not to continue public services beyond one hour, and seldom to pray longer than eight or ten minutes at a time; not to allegorize their subjects; to stick to their texts, and never to select such as are obscure. He denounced clamorous preaching. To one of his American preachers he wrote: "Scream no more at the peril of your soul. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry;' the word properly means, He shall not scream. I often speak loud, often vehemently, but I never scream; I never strain myself; I dare not; I know it would be a sin against God and my own soul."

To one who neglected habits of study he wrote: "Hence your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading can only sup-

ply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you can never be a deep preacher without it, any more than a thorough Christian. O, begin! Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first, will afterward be pleasant. Whether you like it or not, read and pray daily. It is for your life! there is no other way; else you will be a trifler all your days, and a pretty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

In his old age he spent two hours with his old friend, Dr. Samuel Johnson, who also was "sinking into the grave." The great moralist delighted in Wesley's conversation, and was impatient only of his economy of time. "He talks well on any subject," said Johnson; "I could converse with him all night." Wesley deemed it his duty to inculcate political duties. He wrote a letter to the Premier, Lord North, and to the Secretary of the Colonies, Lord Dartmouth, remonstrating against the American war, and pleading for the Americans. He was, as is well known, a true, fearless and out-spoken friend of liberty, an advocate of the emancipation of the negro, and an enemy of the atrocious slave-trade. He deemed it of more importance to prevent a disunion between humanity and Christianity than between the Methodists or any other ecclesiastical body. By his "Thoughts upon Slavery," he had pledged himself to the great anti-slavery reform, and his last letter was addressed to Wilberforce, exhorting him to perseverance in his parliamentary labors against the African slave-trade. But we must stop, referring our readers to the Children's Department, in another column, for further reminiscences of this great and good man.

It is stated in the Delhi Gazette, that notwithstanding the stringent prohibitions of the British government, three cases of Suttee, or burning of widows with their dead husbands, took place in that region in May last, one at Futtehghur, a second at Kounghur, and the third at Dadrie. The second of these scenes occurred in broad daylight, and under the eyes of the police.

HOME MISSIONS.

NEW JERSEY.

FROM REV. C. H. A. BULKLEY.

Paterson, June 12, 1860.

Since my last report we have been harvesting the precious soul-grains that had been reaped in our late revival. On the first Sabbath in April fifty persons were admitted to our Church on profession of their faith; and on the succeeding Communion season in May, ten more were added to this number, thus making sixty souls in all.

Our congregation, especially on Sabbath mornings, is steadily increasing, and an encouraging attention to the preaching of the truth is manifested. Our second service is in the evening, and the congregation (almost always good,) is then sometimes very large, according as subjects are announced of interest to the community. I have availed myself of events and topics which excite general thought and conversation, to consider them in the light of Christian truth and duty. My belief is that some wholesome and beneficial lessons have been imparted by such presentations.

During the past winter we have held a prayer-meeting regularly every Sabbath afternoon in the Lecture-room, except when our communion season has occurred. These social gatherings have sometimes been very largely attended, and much of the blessed influence has been felt in them which has grown into revival fruits. Our young people have instituted and maintained regularly a weekly prayer meeting of their own, which I have twice attended. Last week by their invitation I took the charge of it, and was rejoiced to find there about sixty young people whose prayers and testimonies for Christ greatly interested me.

Besides their regular Wednesday evening prayer meeting, our Church holds another called the neighborhood or district gathering. We meet in the houses

of our members on Monday evenings, and of all the religious ordinances in which I engage, none is so attractive and profitable to me and to us, as is this. I think that the spirituality of our people is not only preserved but greatly increased by these peculiarly social seasons for prayer and conference.

The Sabbath-school is in a healthful state, and enjoys the superintendence of a skillful and experienced leader. The children under his influence have become quite interested in the cause of Temperance, and have formed a Juvenile Society among themselves, have secured I believe, about one hundred names to the Pledge.

Many efforts are now being made to stay the tide of Intemperance. A new City organization has been formed and weekly meetings have been held to devise plans for the promotion of the Temperance cause. It is due to our brethren in the ministry, Drs. Storrs, Thompson, Scudder, Clarke, Cheever and Beecher, that I should tell you how cheerfully they consented to give us each one a Lecture, thus making up a rich and instructive Course, the pecuniary fruits of which have amounted to \$380. This we intend to use, with some additions as a fund for the repair of our edifice, which is sadly in need of such work.

In conclusion, let me say, that I regard the past year as one of the most successful in all my ministry. By God's help much has been done to relieve and lift up this Church. We hope and believe too for greater things. With gratitude and affection towards you, I remain.

CONNECTICUT.

FROM REV. A. G. BEMAN.

The following extracts are from a report of Rev. A. G. Beman, who is laboring as a missionary agent, principally among the colored people of New England. We omit the details of sermons, lectures, and addresses, delivered by him in various places, before ministerial bodies, Sabbath-

Schools, and many congregations, for the spiritual improvement and general welfare of the colored people. He has sometimes also addressed white congregations. He says:—

New Haven, July 27, 1860.

"There are some true and earnest friends, who desire the advancement of the Redeemer's Kingdom, as it is to be represented in the character and condition of the African race. They feel that the Gospel is for them,—that they need its blessed truths, and elevating spirit,—and that it is the *duty*, as well as the privilege, of those who have the means, under God, to bestow it upon them.

"I cannot give that cheering account of the progress of the cause of total abstinence from the use of all intoxicating liquors, as a beverage, that I should be glad to. Some few, I find, true and faithful in the great and good cause: but few of them take any temperance journal, or are *active* in advancing this so much-needed reformation. On the other hand, the evils of intemperance are wide-spread and vast,—multitudes seem hastening to a drunkard's grave, while the Bible declares "no drunkard shall inherit the kingdom of God." Mothers are trembling with anxiety over the impending fate of their sons, and wives speak with sorrow and anguish of their husbands.

On the subject of the use of tobacco in smoking and chewing, I hardly know what to say. I cannot describe this wide-spread and deep-seated evil, *sin*; so debasing and filthy the habit, so adamant are its chains, that its victims appear to be spell-bound and almost impervious to the appeals of truth, reason, religion, and humanity. Many of the young men, according to their own statements, are spending for this degrading vice from ten to sixty dollars a year. One minister told me that his cigars cost more than *thirty dollars a year*! How enormous the expense in every town, village, and city in the land. How well nigh impossible is it to "break the tempter's fatal power!" Yet, I find much of the spirit of improvement among individuals in all parts of the country. But they are, in many instances, without the proper means for their encouragement and advancement.

"I find many persons who have never

heard of the existence of the American Missionary Association, and its band of noble laborers in this and in foreign lands; they know nothing of its operation in Africa, the West Indies, the United States, and in Canada, for the Christianization and elevation of the colored race. When these missions are described their hearts rejoice. It encourages them to know that there are so many efforts made to preach a free and pure Gospel in the world, that there are so many Christian men and women laboring and dying for the welfare of our race. I have in public, and in families, read several times the account of the death of Mrs Miles in Africa, and the "eloquent tear" told that the hearts of the hearers were melted. Such facts, such lives, tell with power upon a colored audience. That there are so many white Christians who are willing to leave all and go to the dark land of heathenism to preach Christ and him crucified to the perishing, shows the vital power of the Christian religion. Why should not such *facts* be placed in the hands of all the colored people.

"Some few have subscribed for the "Magazine," but a little tract is needed, containing such facts and statistics as would arouse and encourage them. God in his providence has provided a multitude of such facts during the history of the anti-slavery and missionary enterprise. Why should not a few of these, prepared in a suitable form and with words of encouragement, be placed in all our families? Is there not reason to hope that, in this way, much good would be done, and that from among the twenty-three thousand colored people of New England, from among the hundreds of thousands in the country, some would be quickened to a higher life and offer themselves to go as lights into the dark corners of the earth. A thousand such might find open doors of usefulness among the African race on the globe.

"God hasten the day when a consecrated host shall go forth and every where "stand up for Jesus." May more and more Christian effort be made to accomplish this grand and glorious object; then shall the day dawn—"when Ethiopia shall stretch forth her hands" (long shackled in slavery, superstition and ignorance,) "unto God."—

Every where I have found Ministers and Christians ready to co-operate with and encourage me in this work, and to all I hereby express my grateful acknowledgments."

MICHIGAN.

FROM REV. C. C. FOOTE

Detroit, July 14, 1860.

LABORS AT LIVONIA—SCEPTICISM.

I have devoted every alternate Sabbath in preaching to the people in Livonia for the past three months; having a morning service in the Union meeting house, and an afternoon service at the centre of the town. Both of my congregations have gradually increased, from the beginning. Each now numbers about one hundred. At the Union house so large a congregation for so long a time has never before been secured. This field, from its peculiar type, demands much labor and solicitude; nearly the entire population being non-professors and skeptical.

The leading minds have been for long years entrenched in anti-scriptural theories and prejudices, deeming almost any religion better than Bible religion—and *no church* better than the christian church.

Here has been one of the strong holds of infidel itinerant lecturers. I have adapted my preaching to the peculiar characteristics of such a people—having in view the two fold work of demolishing the religion of skepticism and establishing the religion of Christ crucified. It has been my uniform custom to announce before hand my subject, which has secured a larger audience and a higher interest in the theme.

In the commencement of my labors, the few christians in attendance from abroad, were beset at the close of the service, by earnest disputations, and multiplied objections and questions—but gradually this state of things gave place to earnest and quiet thoughtfulness—and now the most profound, earnest, and at times solicitous attention are the leading

characteristics of my meetings. So that I am not without hopes of a permanent good to this people—especially if Providence should open the way for more concentrated labor in the future. Mine have been the only meetings held there since I commenced my labors.

The people speak in high terms of Brother Eaton.* It will be found in the judgment, I trust, that his labors have not been in vain in the Lord—I cannot learn that my parishioners have ever yet given a dollar for preaching the gospel. But the stage proprietor furnishes me with a forty-five mile ride (to and fro) at half fare.

*Mr. Eaton labored there one fourth of the time for a year as a missionary of the A. M. A.

INDIANA.

FROM REV. LEVIN WILSON.

Cynthiana, Posey Co. May 15, 1860.

In company with my Bro. Lewis, I left home the 3rd of April for Dewitt and Logan counties, Ill. We found many friends, by whom we were cordially received, among them was Bro. T. B. McCormick whose face we had not seen for near five years. We had a good time in recounting our trials and persecutions, and in thanking God that we were counted worthy to suffer for the cause of Christ. We all preached to the people, and as I have since learned "accomplished a good work." We were soon called to part, but before doing so we pledged ourselves in solemn covenant to one another, and to our beloved Lord, that we would spend and be spent, in defence of the pure gospel of our Savior Jesus Christ.

The 29th of April I went to Linnville, Warrick Co., by request of a Number of the best citizens, to deliver "a Lecture contrasting Christianity and slavery." The Methodist Church was freely given, for their use, but several expedients were resorted to in order to keep the people from hearing me. Two Campbellite preachers got up a meeting at the same time in the old school Baptist Church. A mob was formed,

eggs procured and plenty of whiskey drank during the afternoon, to "make them fearless." Evening came, the Church was filled to overflowing, a number of the rowdies came into the house and for a while greatly disturbed the congregation, but they soon left, then we had a very still and attentive audience. Quite a number however lingered about the door. The lecture was near two hours in length (the close of which was the appointed time for egging) and they were too drunk to execute their contemplated wickedness. As I retired from the Church, some lewd fellow of the baser sort, being himself screened, threw a brick at me, but without effect. I have been threatened at other places which I have visited, but nothing serious has taken place.

I have visited a place near Union, Pike County several times of late, where the Lord is doing a good work. I baptized one young lady on her profession of faith in Christ.

It seems impossible for me to confine my labors to Posey County. I am frequently solicited by prominent citizens in different places, both in this State and in Illinois, to preach and lecture among them, and I cannot always deny them, for I believe it is of God and that he is opening the way for the reception of the truth.

WISCONSIN.

FROM REV. S. A. DWINNELL.

Reedsburg, June 29, 1860.

My labors have been divided, as heretofore, between this place, Trenton, and N. Excelsior. Our congregation here is gradually increasing. Our Sab. school has never been as prosperous. Dea. Gurdon Judson was here in March and made a very liberal offer of a nice Testament to each scholar who would attend forty Sabbaths in the year, and a good Reference Bible to each in attendance forty-four Sabbaths. This, with the weekly visits of the Well-Spring, has given our school quite an impetus. I superintend the

school, teaching a Bible-class connected with it.

I hope that the Lord is preparing our people for an outpouring of the Holy Ghost upon us.

The Sabbath school in Excelsior has not for several years been as prosperous as now. At Trenton a very good and talented brother, a lay preacher among the Congregationalists in England, preaches in the morning, three Sabbaths out of four. He assists me much in the oversight of the church.

A sad case occurred at Trenton last Sunday evening, a warning to Sabbath breakers and liquor drinkers. Four men went to a liquor shop and drank three pints of liquor, said to be whiskey. To three of them it proved an emetic; the other, a young Frenchman, died in fifteen minutes. An inquest proved the liquor to be drugged with deadly poisons in addition to the alcohol. The town authorities have arrested the liquor seller, and we hope he will have justice meted out to him. He has been arrested before and escaped. The people of Trenton are very active in temperance measures—ahead of any other place in this region.

FROM REV. A. C. HAND.

Springville, Bad Axe Co. July 1, 1860.

My appointments have been met with punctuality, and the great reformatory questions have received due attention. The doctrines of the cross constitute the leading themes, but their bearing upon the great moral questions which agitate the age is exhibited with fidelity. Ignorance and prejudice however lead many to oppose and avoid such ministrations. Many of the people in this region are from Virginia, Kentucky, Southern Ohio, Indiana, and Illinois, and are afflicted with Southern predilections; yet some among them are among the staunchest friends of a freedom breathing gospel. I have taken occasion from the position of the Association on tobacco to enforce the duty of abstinence from that nauseating narcotic; it

is hoped with some success. At one of my appointments there is a strong excitement on the subject of temperance, occasioned by the introduction of a whiskey saloon very much to the grief and annoyance of the quiet and orderly inhabitants of the town.

The crops never looked as promising in the recollection of the oldest residents as at the present time, and the people feel much encouraged. This county is as rich a farming county as any in the state, and will turn off a large surplus of grain the present year. I have preached on the subject of Missions at several appointments, and explained the position of the Association, and urged its claims. The friends are becoming interested in it, and will soon begin to give practical demonstrations of their favor. For their own spiritual welfare, as well as for the advancement of the Redeemer's Kingdom, I feel it a duty to inculcate upon Christians the practice of christian benevolence.

ANOTHER OF THE SMITHS.

The Martyr of Demerara.

It is not known generally to the young people of this country, how great trials and persecutions the missionaries in the West Indies endured just before the British act of emancipation was passed. In the providence of God, those persecutions greatly hastened the downfall of slavery.

The Rev. John Smith, an account of whose sufferings and death we have taken from the "Juvenile Missionary Magazine" for last year, was a missionary in Demerara. He had gathered there a church of more than two hundred members, nearly all of whom, we judge were slaves. Of course he was opposed to slavery, by which his poor people were terribly oppressed. The Governor of the colony, Mr. Smith said, was "a man who set his face against the moral and religious improvement of the negro slaves." We suspect very much like some of the Governors in our southern States. The planters also

opposed the instruction of the slaves by any ministers, but especially by Mr. Smith. They found out that he hated slavery and abhorred its cruelties, and they plotted his ruin.

The Insurrection.

In the year 1823, the slaves broke out in rebellion. They had heard that King George was going to make them free, but they had suffered so much, that they felt they could wait no longer, and determined to set themselves free. Although only half civilized Africans, it is said they were not cruel, and resolved not to shed the white man's blood; and when the white man did fall it was in open fight. The insurrection was easily put down, and many hundreds of the negroes were killed.

This insurrection gave the enemies of Mr. Smith a pretext for persecuting him. He was charged with inciting the slaves to rebellion, and seized and put in prison. For more than seven weeks, during the hottest part of the year, he was kept there before he was put to trial. He was not allowed a change of linen, nor a book to read, nor to write a letter, and the stench of his prison was unendurable.

The Trial.

The following account of his trial by a court martial, we take with very little abridgement from the Juv. Miss. Magazine for Jan., 1859, as given by one who had obtained the facts from eye-witnesses.

The Missionary, Smith, was brought out of his prison-house for trial, by court-martial, on Monday, the 13th of October, 1823. Against him was brought all the talent, with all the hatred of the colony. Down to the 19th of November did his trial, this mockery of justice, drag on its weary way. . . All kinds of false charges were brought against him; such, for instance, as the chapters he had read on Sunday, the texts he had preached from (Luke xix. and xli. and Rev. iii. 3), which were said to be intended to urge the slaves to rebellion. They brought forward the letters and papers found in his

private desk, in which he had made remarks on the severe punishments suffered by the negroes. Besides this, there were men and women in those dark days who came and told base falsehoods about him. One of them, a negro named Bristol, many years after, when he was a very old man, and, I believe, a good man, of his own accord, confessed to me that what he said against Mr. Smith was drawn from him by fear, and added, in words I took down in the presence of a witness, "On my conscience, Mr. Smith had nothing to do with the rebellion. The white people hated him because he taught the negroes to read; we never saw a minister take such pains with the people as Mr. Smith; the people loved him, but the managers did all they could to annoy him."

Mr. Smith was found "GUILTY!"—guilty of treason and sedition, &c.; upon which the officers of the Royal Fusileers and of the Royal Artillery, who made up this infamous court-martial, threw up their hats and gave three loud cheers; and above, over-head, was the Missionary himself, who heard those brutal cheers, and whose trust in God did not even then forsake him.

After the verdict of the jury, comes of course, the sentence, and this was, that "HE BE HANGED BY THE NECK UNTIL DEAD!" But they could not hang a white man in the West Indies, under martial law, without having the sentence confirmed by the British Government. This caused long delay, for there were no great steamers then crossing the broad Atlantic, and so John Smith was sent back to jail, there to remain until the news should come from England, whether his Majesty George the Third would confirm this unjust sentence.

No sooner had the news reached England, than there was an outburst of feeling such as had never before been seen; ministers of all denominations Members of Parliament, and pious men and women, astonished at this new proof of the evils of slavery, resolved to bear it no longer. From one end of the country to the other there rose up one long, loud, cry, "Let those people go, that they may serve God." And slavery was doomed.

In the House of Commons "Henry Brougham" * defended Smith from all his

accusations with clear argument and wondrous eloquence; and then, too, but for the last time, the voice of the great and good Wilberforce was heard in Parliament. Since that day, all good men and true condemn the folly and wickedness of the trial and sentence of John Smith.

Let us now cross the ocean. In prison, in that unwholesome city of mud and mosquitoes, George Town, Demerara, John Smith is still confined. He is fast getting weaker and weaker; he is worn out with weariness and suffering; and so he remains, day after day, and night after night, and week after week; he spits blood, and is a dying man; but, amidst all, his heart never sinks: his conscience never accuses him; his brave wife never leaves him, though nearly broken down herself; and he writes on paper what all now believe: "I do, as a minister of the Gospel, in the presence of my God, solemnly declare my innocence."

The weary prisoner is near the hour of his deliverance. There are none to whom he can tell the thoughts of his heart, or tell them how precious were God's word's and Christ's Gospel to him now in this silent, sad imprisonment; but his heart was full of holy peace and of bright hope. On the night of his death he rose from his bed, and by the faint light of his small oil lamp he wrote on the whitewashed wall of his cell:

"Persecuted, but not forsaken;
Cast down, but not destroyed."

and then, returning to his resting place, after a few hours of severe suffering, he passed away, February 5, 1824, to a better land, "where the wicked cease from troubling and the weary are at rest."

Thus died the missionary John Smith, martyr for Christ, persecuted and destroyed because of his friendship and faithfulness to the enslaved. The spirit that then worked in the slaveholders of Demerara, now works in many slaveholders in this country, and many similar scenes may be expected here if slavery be not speedily abolished.

If you doubt the propriety of an action, take time for prayer, consideration, and searching God's word, before you attempt to perform it.

*Now Lord Brougham.

Children's Department.

WESLEY'S LOVE TO CHILDREN.

On another page we have given some account of the celebrated JOHN WESLEY, the head of the Methodist denomination. He was a good and a great man, and one proof of it was he loved little children, and they loved him. Wherever he went he was cheerful, the delight of the christian families which entertained him. Children, full of wonder at the tales they heard from their parents of Wesley's early struggles, and at the marvels of his old age, flocked about him with fondness, not only at their homes, but in the public assemblies. They revered, but could never fear the bland old man. Wesley loved them.

When ascending the pulpit at Raithby, a child sat in his way on the stairs. Instead of ordering it away, he took it up in his arms, kissed it, and passing, placed it tenderly on the same spot. On entering Oldham, he found "the whole street lined with children." They ran around him, and before him, on his way to the spot on which he was to preach. After the sermon, "a whole troop, boys and girls, closed him in, and would not let him go till he had shaken each of them by the hand." At Yeaden he speaks of "an army of little children," full as numerous, and almost as loving as those which surrounded him at Oldham.

At Bolton "such an army of them" got about him, when he came out of the chapel, that he could scarce disengage himself from them. At another town, as soon as he came down from the pulpit, he was surrounded by a body of children. One after another sank upon their knees, until they were all kneeling. He then kneeled down himself, and prayed for them. What an interesting scene! Multitudes of people ran back into the house. "The fire," says Wesley, "kindled, and ran from heart to heart, till few, if any, were unaffected. Is not this a new

thing on the earth? God begins his work in children." At another time, he speaks of a little girl who had sat up all night, and then walked two miles to see him. He took her into his carriage, and was surprised and delighted with her artless conversation during the rest of the ride. "So fine an old man," says one who often saw him, "I never saw." While the grave and serious were charmed with his wisdom, his sportive sallies of innocent mirth, delighted even the young and thoughtless, and both saw in him the excellence of true religion. In him even old age appeared delightful—like an evening without a cloud—and it was impossible to observe him without wishing, 'May my latter end be like his.'

One is reminded of the description of the village preacher, in Goldsmith's deserted village.

"The service past, around the pious man,
With steady zeal, each honest rustic ran:
E'en children followed, with endearing wile,
And pluck'd his gown to share the good
man's smile."

"THY KINGDOM COME."

"Thy kingdom come," thus day by day,
We lift our hands to God and pray;
But who has ever duly weighed
The meaning of the words he said?

"Thy kingdom come"—Oh, joy of joy,
When praise shall every tongue employ;
When hatred, strife, and battles cease,
And man with man shall be at peace.

Then all shall know and serve the Lord,
And walk according to his word;
His glory spread around shall be
As waters cover o'er the sea.

God's holy will shall then be done,
By all who live beneath the sun;
And every evil will remove,
For God will reign, and God is love.

Juv. Mis. Mag.

Noble Consistency.

When Algernon Sidney was told that he might save his life by telling a falsehood,—by denying his handwriting, he said, "When God has brought me into a dilemma in which I must assert a lie or lose my life, he gives me a clear indication of my duty, which is to prefer death to falsehood."

"We'll all Meet Again in the Morning!"

Such was the exclamation of a dying child, as the red rays of the sunset streamed on him through the casement. "Good by, papa, good by? Mamma has come for me to-night; don't cry, papa! *we'll all meet again in the morning!*" It was as if an angel had spoken to that father, and his heart grew lighter under his burden; for something assured him that his little one had gone to Him who said, "Suffer little children to come unto me, for, of such is the kingdom of heaven." There is something cheerful to all who are in trouble in this, "We'll all meet again in the morning!" It rouses up the fainting soul like a trumpet blast, and frightens away forever the dark shapes thronging the avenues of the outer life. Clouds may gather upon our path—disappointments gather around us like an army with banners, but all this cannot destroy the hope within us, if we have this motto upon our lips: "All will be right in the morning!"

If you were to die to-night would it be well with you in the morning?—*Young Reaper.*

The Boy Saved.

CHRIST'S LOVE TO HIS PEOPLE.—Said a stranger:—While traveling down the Ohio River on a steamboat, my attention was called to the pilot, who was a coarse-looking man. The captain informed me that three weeks ago, as the boat was going through the rapids, the pilot called him to take the helm. He had just seen a boy struggling for life in the rapids. He sprang into a mere skiff and ventured himself among the boiling waters without an oar, and saved the boy. I went up to the brave man and spoke to him: "Do you ever see the boy whom you saved?" "Yes," he answered, "at every trip he comes down to the boat to see me." "And how do you feel when you see him?" "More than I can tell," he replied, "more intense interest than in any one of my own seven at home for whom I have run no such risk." Thus there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance. Thus Jesus will regard those whom he has saved with more interest than the angels.

PERSEVERANCE.—A little girl in England attended a missionary meeting which greatly interested her, and she resolved to do something for the cause. Following out her resolution, she determined to pick up every pin she saw on the ground. At the end of a year she had picked up 780, which her mother purchased of her at the rate of thirty for a half-penny. The result of her year's effort was one shilling and two farthings, which her father sent up to the annual meeting.

The queen of Madagascar is said to be very ill, and not likely to recover. The Christians at present are not persecuted, and their numbers are still increasing. The young prince favors the Christians; but his rival, a cousin, is at the head of the heathen party, and a deadly enemy to the professors of Christianity.

AMERICAN MISSIONARY.—Please acknowledge the receipt of the following goods for the refugees in Canada:

Oberlin, Ohio—One barrel per Mrs. Bardwell and Mrs. Wheelock.

Ashabula, Ohio—From the Ladies' Anti-Slavery Society, per Mrs. B. Nellis, one box, \$105. Rev. Henry Grew, Philadelphia, \$5.

Many children were kept from school last winter from destitution of clothing. The same will be true the coming winter, unless the Lord stirs up the benevolent to send them relief.

C. C. FOOTE.

Detroit, July 27, 1860.

In our August number the date of the letter of Rev. Geo. Candee, McKee, Ky., was misprinted. It should have been June 31, 1860.

Extract of a letter from California.

My heart and my prayers are with you and for your greatly increased prosperity in the work to which you are devoted. I often feel sad that I am not more directly with you in that work; still, I do not see but that I am in the path of duty.

I cannot but feel astonished that your treasury does not fill up faster. I never receive a new number of the *Missionary* without turning first to the list of contributions to see the amount. Oh! that all professing Christians had great hearts of Christian love and zeal! How easy it would be to raise the amount now seen to be needed. Then more would be seen to be needed, and then, again, more could be done, and so on without limit. It would be a blessed and happy

advance continually. Yet, the Christian need not despair in the least. The work is to be done, and it will be, in the providence of God. Every slave will be a free man, and, I believe, free in Christ. The heathen shall be converted, and the whole earth rejoice in the Redeemer.

To our Home Missionaries.

It is not necessary that you should send to the Treasurer *receipts* for the drafts sent to you, as the drafts, when returned and paid, are the only vouchers that he needs.

RECEIPTS

From July 1 to July 31, inclusive.

MAINE.

East Orrington. M. Currier, by James Allen	1 00
Litchfield. Corners. Mon. Con. Coll. for <i>Foreign M.</i> , by Rev. D. Thurston	10 00
Rockport. Church and Soc., by Rev. D. Thurston	3 00
Windham. W. F. Hall, C. G. Parsons and J. Hanson 1 ea., Others 1,	4 00

NEW HAMPSHIRE

Campton. EPHRAIM COOK 30, to const. himself L. M., Mrs. Sarah Stickney 1, for <i>Canada M.</i> ,	31 00
Claremont. D. M. I'e for <i>Mendi M.</i> ,	14 00
Derry. Mrs. E. Danielson	10 00
Hampstead. Mon. Con. Coll. 5, Mrs. S. C. Eastman 8, Miss J. S. Eastman, Dea. J. Chase, Dea. J. Kent and Rev. Theodore C. Pratt, 1 ea., Others 2,	14 00
Hancock. Cong. Ch., by J. A. Wheat, Treas.	9 75
Hillsboro Bridge. Dea. S. Morrison, by J. A. Wheat, Treas.	1 00
Hollis. Rev. Noah Emerson proceeds of Rail Road Bonds left with Treasurer before his decease, 1.00; John Shedd 30, to const., MRS. LYDIA SHELD L. M., Cong. Ch., 3, by J. A. Wheat, Treas.	1 23 00
Keene. Isaac Rand 13.36, "A Friend" 5, Sam'l Woods and Miss Almira R. Metcalf 2 ea., Elsie Rand 1.50 and 50c for <i>Mag.</i> , Miss Anna Metcalf 1.64, Luke Joslin, Asa Duzen, Geo. P. Drown and A. Kingsbury 1 ea.,	30 00
Milford. Cong. Ch. 92.25, A deceased friend, by Joel Barker 25, by J. A. Wheat, Treas.	117 25
Nelson. Cong. Ch. 6, Samuel Griffin 5, by Dr. O. P. Newell	11 00
Orfordville. Dea. N. Rugg and Wife	6 00

VERMONT.

Chelsea. Harry Hale 12, Z. H. Woodward, Z. H. Andrus, and Erastus Young 1 ea., F. Dearborn and Wife 1, Others 1.75,	17 75
Johnson. Mrs. Col. Stoddard, by J. Dougherty	1 00
Norwich. J. P. Burton 5.27, F. L. Olds, E. W. Olds, S. C. Boardman and S. Morris 5 ea., A. Bodge and C. M. Baxter 3 ea., E. N. Clark 2, J. Wright 2, L. Fowler, Wm. Loveland, H. Burton, J. P. Tolman Mrs. H. Hazen, Geo. Loveland and W. E. Lewis 1 ea., A. Buel 1 and 50c for <i>Mag.</i> , Others 7.23, (of which 30 to const. E. W. Olds L. M.)	50 00
Saxtons River. T. Towne 2, Dea. C. S. Mayo, Mrs. Willard Cobb, E. S. Sabin, S. W. Warner, Benj. Frost and D. Butterfield 1 ea., C. S. Lake and Wife 1, E. C. F. 50c for <i>Mag.</i> , Others 1.50; Mrs. D. Chandler 1,	12 00
Williston. C. A. Seymour 3, E. Sandford, Charles Miller and Doct. J. S. Alger 2 ea., John L. Corning, Smith Benham, and W. L. Yale 1 ea.	12 00

MASSACHUSETTS.

Athol. Contribution, Rev. J. F. Norton's Soc., by J. J. Goulding	4 00
Becket. First Cong. Ch. and Soc., by W. E. Austin	15 00
Berkshire. Friends in First Cong. Ch. and Soc., by A. P. Belcher	15 00
Boston. Rev. P. Fiske 10, W. L. G. Hunt 1 for <i>Mag.</i> ,	11 00
Boxboro. Benj. S. Hager for <i>Mag.</i> ,	1 00
Centerville. Rev. W. H. B.	2 5
East Medway. J. S. Walker and C. H. Fitts 10 ea., Dea. Walker 7, Paul Daniell 3.50, James P. Clark 3, Cyrus Daniell and Mr. Boyd 2 ea. Rev. L. Bailey 1, Others in First Chu. ch. and Soc. 13.50, to const. ABIGAIL A. CROSBY L. M., by Paul Daniell, Treas.	52 00
Essex. Coll. Cong. Ch., by Rev. J. A. R. Rogers	20 96
Fall River. Newhall & Co.	1 00
Hanover. First Church and Soc., by Isaac Cook	20 00
Ipwich. Coll. Meth. Epis. Ch., by Rev. J. A. R. Rogers	3 00
Lowell. John Lovejoy	5 00
Lynn. Rev. G. M. Steele	5 00
Medway. Miss Susan Eaton 20 pair of mittens	
Newton Corner. Coll., by Rev. J. A. R. Rogers	2 00
North Billerica. "Massachusetts"	2 00
Northfield. C. T. S. and Mrs. E. L. 50c ea., for <i>Mag.</i> ,	1 00
North Sandwich. Mrs. S. Gibbs for <i>Mag.</i> , by Mrs. K. T. S.	1 00
Sandwich. Mrs. E. W. Wells for <i>Mendi M.</i> ,	5 00
Sekonk. "A Friend"	5 00
So. Hadley Falls. Alonzo Bardwell	50 00
Stockbridge. WIDOW LEBBEUS 30, to const. herself L. M., by Isaac Cook; William Whitney 5, Mon. Coll. 5,	40 00
Stoneham. Philenia Stevens, James Steele and Phoebe L. Rowe 2 ea., H. Richardson James H. Gould, Jos. Buck, John Steele and Mary Fuller 1 ea., Others 1, "Th ee Friends" 1.50, Levi-na Bryant 1, by Silas Dean	14 50
Topsheld. Samuel Adams 2 50, Mrs. J. P. Towne 2, Miss E. F. 50c	5 00
Westbury. Jerusha Peterson for <i>Mag.</i> ,	1 00
West Medway. Mrs. Mary E. Iae bal. to const. MISS CLARISA A. POND, L. M.	5 00
Westminster. Benj. F. Wood	3 00
West Sandwich. Mrs. K. T. Swift 3.50, Dea. Hallett 1.50, Mrs. N. P. S., and Mrs. O. E. 50c for <i>Mag.</i> ,	6 00
Williamsburg. Erastus Graves	5 00
Worcester. John E. Phelps	5 00

RHODE ISLAND.

New Port. Mrs. S. L. Little	1 00
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CONNECTICUT.

Broad Brook. Individuals of Cong. Ch. and Soc., by Rev. T. A. Hazen	4 50
Canaan. Cong. Ch., by Rev. J. A. R. Rogers	13 07
Clinton. "A Friend"	10 00
Darien. Cong. Ch.	18 00
East Hampton. D. W. Watrous, by P. Berin	3 00
Elsworth. Cong. Ch., by Rev. R. D. Gardner	5 00
Greenwich. Dea. Jonas Mead	10 00
Hartford. Nelson Kingsbury 10, Ellery Hills, Charles Lincoln, Geo. S. Lincoln and Mrs. Howell Hills 5 ea., Seth Terry and J. P. Foster 3 ea., J. F. Mense and Joseph D. Hull 2 ea., J. Goodman 1, Cash 1, by Rev. J. A. R. Rogers	42 00
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